

A

REVIEW

OF THE

Affairs of *FRANCE*:

With Observations on TRANSACTIONS at Home.

Thursday, June 14. 1705.

I Have prov'd in the last Paper, That the Government is no way Uneasie at the *Dissenters*, that all Just Governments have been Easie with them, and that they never were persecuted but Hand in Hand with Civil Oppressions.

This Easiness of the Government to the *Dissenters*, I have prov'd is the just Ground of their Easiness with the Government.

I come now to Enquire who are the Uneasie People? What are the Grounds and Reasons of all our Uneasiness? And what is the Method to obtain a General Peace? And here, Gentlemen of the High Church, if you are offended at me, I shall be sorry that the Truth will be Irksome, but I'll Endeavour to Treat you as Tenderly as I can.

'Tis plain the Government is Easie, whether it be that they are satisfied in their own real Safety, built upon Justice and sufficient Power, satisfied that the *Dissenters* neither Encline to, nor Desire Alteration, or from what other sufficient Ground it is, the Government is Easie; the Queen and Her Ministers have the Happines to see the present Establishment is so well founded, and the Ad-

ministration so well Dispens'd, as that Wise Men are satisfy'd there is no Danger, and Fools fear without Cause, and nothing remains but to temper Mens Minds, and make them Easie with things, as they are to persuade People to be *Christians*, and to act like Men; be Quiet to have all Men Easie, as the Government is.

2. 'Tis plain, the *Dissenters* are Easie, they are seeking nothing but to secure things in the same posture they are in, and to be settled just as they are, without Envyings, Strife, Misrepresentation, and Eternal Reproaches.

I am not Advocating for the *Dissenters*, but for Representing things as they really are; for People to say, The *Dissenters* are Dangerous to the State, and Enemies to the Church, and both the Church and State, at the same time, has thought fit to Grant them all they Demand, is to suppose either the *Dissenters* Mad, or the Government Mad.

Either the *Dissenters* must be Mad, to be Discontented and Uneasie, when all they can Demand is Granted: Or,

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The Church and Government must be Mad, to Answer all those Demands to their Worst and most Dangerous Enemies, and so put Advantages into their Hands, to put the Church in Danger.

On the other Hand, either the *Dissenters* had reason for former Discontents, and reason to Complain of Oppression, Persecution, and Infringment of Privileges, or they had not.

If they had, the Church was Cruel, and the State Unjust before, in laying those Loads upon them.

If they had not, both Church and State were Infatuated, and Delirious in Granting them the Toleration and Liberties since conceded.

'Tis but Good Manners to both the Government and the Church of England, to allow, that the Toleration of Religion, the allowing the *Quakers* Affirmation, the Rights and Liberties Confirm'd to the People, were all most Reasonable to be Granted, and consequently Unreasonable to be Deny'd.

'Tis Good Manners, I say, to suppose they ought to be Granted, because they were Granted; for if they were Unreasonable to Grant, what shall we say to those that pass'd them, and that still Continue them.

They being then both reasonable to Grant, and reasonable to be continued, How can it be, that the *Dissenters* are Dangerous to the Church?

In the next place, as the Tolrating them is reasonable, so they are Content; and I dare say, I may affirm it for them as a Body, Liberty, English Privileges, Constitution and Law secur'd, Toleration and Protestant Succession continued, the *Dissenters* as a Body, as *Dissenters* are all content.

If there be any that seek for more, they are *Dissenters* from the *Dissenters*, they are Incendiaries, Disturbers of our Peace, Spies, Inflamers of the Nation, and Betrayers of the People; and of such I shall take the freedom also to speak in their Turn.

Who then are the Uneasie Discontented People? Who are the Revivers of old Animosities, the Wideners of Breaches, and the Dividers of the People?

Why really, Gentlemen of the *High Church*, and amongst you in especial manner, the Inferiour Clergy, as *Nathan* the Prophet said

to the King, *Thou art the Man*; you are the Men that cry Fire before you see a Smoak: Pardon me that I am oblig'd to be so plain with you, I'll fairly make out the Fact, or acknowledge the Error.

From whence proceed the Incessant Clamours at the Queen, the Railings, the Lampoons upon the Government, the Villifying even the Clergy and Prelates of your own Church, with Scandalous Reflections? *Come they not hence*? Even from the Mouths of the Clergy of that Church, which owns Her Majesty as Supream Head, and those very Reverend Prelates as Fathers in God.

How is the Pulpit Daily Prophand with Invektives, Satyr, and Recriminations, instead of Sermons, and Expositions of the Sacred Text? How are you thundring out Curses and Exclamations, to stir up the Spirit of Strife in the People, the Daily Business of the Lord's Day, while the Good People, who come to Church, in order to Spiritual Ghostly Instruction, are frighted, and sent Home full of Apprehensions of their Innocent Neighbours.

Were this the only Charge against these Gentlemen, and were the railing Discontents and Mutinies among the People, the only Matter, some Temper might restrain the Pen in this Case, and you might be Defended by Excuses of your own Party.

But want of Bounds, want of all Modesty and good Manners, has so entirely possess'd some of this sort, that they run out into all sorts of Excesses, into all manner of Unrestrain'd, Unchristian, and Unmanly Insolences; and this not against the *Dissenters* only, but against all the Men of Temper and Moderation in the Church; against all that will not run on with them to the same Excesses, and this up to the highest Quality in Church and State, not Excusing the Bishops, no nor the Queen her self.

I am loth to make the Review a Bill of Indictment against you, but I can never Discharge my self of the Undertaking I am Embark'd in, without letting you see, as in a Glass, something of your own Actions, that you may, if possible, consider and reflect how Injurious you are to the Prosperity of England, and Reform; and if not, that the World may see, who are the Breakers of our Peace, and the hinderers of all those Blessings

fiags that might attend this Nation, if not Interrupted by these most Unaccountable Proceedings.

Nor let any of those Gentlemen of the Church of *England* Clergy, whose Piety, Temper, and Moderation, clears them from any Suspicion of this Matter, be offended, or think themselves concern'd in this Charge, they being not at all pointed at; no not so much as Intentionally in these Accounts.

The first Scheme that I give of this Matter, is, That take the Body of the Inferiour Clergy, as they now act in most parts of *England*, as to Elections; they generally appear with Vigour and Monstrous Heat, for all those People of the Hottest and most Furious Temper in the Nation.

If it should be Enquir'd in any County in *England*, where any *Taker*, or *High Churchman* sets up for Knight of the Shire, on which side the Clergy Vote? Without offering them any Injury, it is fair to say, 5 parts of 7 Vote for those Gentlemen, from whose Dangerous Experiment Her Majesty told us, the Nation has made so narrow an Escape.

If my Lord, Bishop of *E——r* were to be ask'd, Wherever any Moderate Gentleman, tho' an Entire Churchman, put up to be Chosen, How many of his Inferiour Clergy Voted for him? Would not his Lordship Blush for his Diocese?

If in the County of *Essex*, wherein we have so many Clergymen, and so peculiarly Noted for their Morals, I am asham'd to tell you what Numbers of them the Town of *Chelmsford* Boasts of having too Drunk to go Home that Night: 'Tis not my fault, since I may safely say, of 400, I Defie the whole County to Name one fourth part that did not Vote for a *Taker*, against two Zealous, Honest Church of *England* Protestants, only Deserting them as Favourers of Moderation.

For what is it now that these Gentlemen are Piqu'd at so much by the Clergy? They are all Men of the Church, Men that never went from the Church, never serv'd God in any other way, never gave the least Cause to Doubt or Suspect the Care of the Church? What then is the Matter? Only because they are Men of Moderation: This Moderation is such a Monster, so Terrible in its Aspect; so Frightful in its Appearance, that

the Church is in Danger, and the Cry of the Churches Danger runs thro' the whole Nation.

Good Lord! What is the meaning of this Inconsistent Expression? The Church in Danger from Moderation! Moderation pull down the Church! Moderation bring in Rebellion! This is Arraigning God Almighty, for Contradicting himself, and Indicting Order for Introducing Confusion; it is boldly Charging Heaven with assisting the Devil, and setting up the only thing that can save the Church, as the Scare-crow of the Churches Danger.

For shame Gentlemen, summon your Sences to a General Council in this Case, and let us hear what you have to fear from this Great Enemy of the Churches Moderation.

Is it that she will not Damn all that are not of her own Opinion, as Outcasts from God and Man?

Is it that she will not Persecute, Plunder, Ruine, and Destroy, under a Pretence of Religion?

Is it that she covets Peace and Good Neighbourhood, and with those she cannot wholly agree with in every thing, is willing to agree as far as she can?

Is it that she retains Charity and Love, Christian Society, and Good Manners, and will let us Eat and Drink together, tho' we cannot Pray together.

Is it that she will not raise Civil War and Commotions at Home, for Private and Trivial Differences?

For which of all these Good Offices, and Good Qualities is it, that Moderation has got such an ill Name among you, that she is coupl'd with, and Expounded by Rebellion, by Abjuration, by Revolution, and I know not what, dress'd up with a great many Fool, Coats, and hung all about with the Invidious Adverbs of Designingly, Maliciously, Seditiously, Hypocritically, Bloodily, and pretend'dly Moderate. This is very hard Treatment; Moderation, like our Blessed Lord and Saviour, is Number'd with the Transgressors, Crucified between the two Thieves, and Exposed among the Vile.

Now, Gentlemen, having told you, who they are that appear as Patrons of the hot Extravagant Methods taken all over the Nation,

tion, that Esponse the Furious Party, and that joyn with the Publick Enemies of this Kingdom; Pray let me Examine by what Methods it is that these Gentlemen carry on their Designs, and how they go on with their Proceedings.

Honest Designs are carried on by Honest Methods; they that mean fairly, act fairly, and there is always something of Sympathy between the Means and the End.

Trick, Cheat, Violence, Drunkenness, Bribery, and all sorts of Villany, are seldom made use of to bring to pass just Designs, but the Nature of the Business has, generally speaking, something of it seen and Explain'd in the Introduction; the Purpose and the Practice are Adequate; the *Spaniards* say, *He that goes to Rob a House, never goes out of his way to Church*; the People that have no design to do well, seldom pursue that Vicious End, by Vertuous and Honourable Methods, and so I doubt we shall find it here; and tho' I shall not pretend to go thro' all the Melancholy Stories we meet with, of the Injustice, Barbarous Treatment, Violence, Perjury and Injury, that has been now acted throughout this Kingdom, a Work too Voluminous in its Nature and Particulars; yet, perhaps, I may single out some very Scandalous Stories, apt to my Purpose, and such as are particularly Remarkable and Instructive, and leave the rest to Reform.

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